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Mr. Checkleys

SERMON

On the Death of His late Majesty

King GEORGE

Mr. Cheek



On the 10th of this late Majesty

CHOLERA

1944

T H E
Duty of a P E O P L E,
T O
Lay to Heart and Lament
T H E
Death of a Good K I N G.
A S E R M O N

Preach'd *August 20th. 1727.*
The LORD's-DAY after the Sorrowful
News of the Death of Our Late
King G E O R G E I.
Of Blessed Memory.

By *Samuel Checkley*, A.M. *lc*
Pastor of a Church of CHRIST in *Boston.*

Published at the earnest and repeated desire of many
of the Hearers.

*Pfal 82. 6, 7. I have said ye are Gods, and all of you
are children of the most High.
But ye shall die like men, and fall like one of the Princes.*

B O S T O N in N. E.
Printed for *Benj. Gray*, and Sold at his
Shop in *Newbury-Street.*

THE
DUTY OF A PEOPLE
TO
PAY TO HEAVEN AND I KNOW
THE
DUTY OF A GOOD KING
A. S. E. R. M. O. N.



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THE
Duty of a People
TO
Lay to Heart and Lament
THE
Death of a Good KING.

II. CHRON XXXV. 24.

— And he died, and was buried in one of the Sepulchres of his Fathers : and all Judah and Jerusalem mourned for Josiah.

THE Books of the Chronicles are (as Expositors observe *) supposed on good grounds, to have been penn'd by Ezra, that ready Scribe in the law of the LORD: And the time when he wrote them, to have been after the *Babylonish* Captivity. This Second Book begins with the reign of *Solomon*, who succeeded his Father *David*, and gives us the History of the reigns of the Kings of *Judah* from him to the Captivity. This and the preceeding Chapter give us an account, of the reign of a very good and gracious King, viz. *Josiah*. They in-

• Pool, Henry.

form

2 The Death of a good KING Lamented.

form us, at what age he came to the Throne, what great and good things he did, after his advancement thereto, how suddenly he died, where he was interr'd, and how universally lamented by his Subjects at his Death. This good King came to the Throne, when he was young : See *ver. 1.* of the preceeding Chapter. *Josiah was eight years old when he began to reign &c.* And he was advanced thereto, after two very wicked Kings, *viz.* his Grand-father *Manasseh*, and his Father *Amon* : but yet he did not tread in their steps ; for we read, *that he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left :* And that in the *eighth year of his reign, while he was yet young, he began to seek after the God of David his father.* See *ver. 2, 3.* of that Chapter. This young King then went on to purge *Judah* and *Jerusalem*, from the high Places, and the groves, the carved Images, and the molten Images ; he also caused the altars of *Baalim* to be broke down in his presence, and the Images that were above them to be cut down ; and also gave order, and took effectual care, for the repairing the Temple &c. as we may see by reading that Chapter. And then in this Chapter, in which is the text, we read of a *Passover* which this godly King kept in the eighteenth Year of his reign ; how he encouraged, & directed the Priests & Levites in it ; gave very liberally himself towards the charge of it ; and in a word, how very solemnly and exactly the whole of it was performed : See *ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19.*

AND

AND now, how happy might it have been for his Subjects, could he have reigned longer over them, and have been spar'd, to perfect the glorious things he had begun? But it must be otherwise; and behold, as great and good as he is, yet he is not suffer'd to continue, but is cut off in the midst of his days and usefulness, and his Subjects surprized with the sudden and unexpected News of it. His Death indeed was brought upon him, partly through his own rashness and presumption; for when *Acho* King of Egypt, came up to fight with *Carchemish* by Euphrates, *Josiab* would then go out against him; and though the King of Egypt sent to warn him against the Enterprize, yet engage he would, and in person fight the Egyptian Army, and in the engagement receives those wounds of which he died: See *ver.* 20,—23. “But yet it
“was not in wrath to him, (as one observes, *)
“for his heart was upright before God, but in
“wrath to a sinful, and hypocritical Nation,
“that God suffered their King to act thus.
The King they had was a good one, and one they did not prize eno^g, and God would let them no longer enjoy him, but in anger takes him away from them. Now in the text we read, *that he was buried in one of the sepulchres of his fathers*; and *all Judah and Jerusalem mourned for him*. And just cause of mourning had they under such a crown of Providence on them. The Death of such a Prince, and his being taken away in the midst of his usefulness, call'd for the more general Lamentation.

4 The Death of a good KING Lamented

THE DOCTRINE from the words may be this, viz.

DOCTRINE.

THAT when God is pleased in his Providence, to remove by Death, from a Nation or People, a good KING, and in the midst of his Usefulness, it is their duty, duly to resent the same, and universally mourn therefor.

THERE are Five Propositions contained in this Doctrine, which may be briefly spoken to, viz.

PROP. I. THAT Civil Rule and Government among Men, is what God would have upheld, and maintained in the World.

PROP. II. SUCH as are in the highest Places of Power, and Trust, even Kings & Princes themselves, must die.

PROP. III. SUCH are sometimes taken away in the midst of their Service and Usefulness.

PROP. IV. WHENEVER such are thus removed, it is GOD who in his holy, & all-wise Providence, orders & appoints it.

PROP. V. THE removal of such by Death, from a Nation or People, is what they ought duly to resent, and universally mourn for.

TO each of these briefly

PROP.

The Death of a good KING Lamented. 3

PROP. I. *CIVIL Rule and Government among Men, is what GOD would have upheld & maintained. GOD is the Maker and Governour of the World. He reigneth King for ever. The Kingdom is his, and he is governour among the Nations, (a) And it is his will and pleasure that Government be maintained in the World: And it is (saith one) (b) an instance of God's wisdom, power, and goodness, in the management of Mankind, that he has disposed them into such a state, as distinguishes such as govern from such as are governed; and has not left them like Fishes in the Sea, where the greater devour the lesser. And without this Rule and Government among Men, what Anarchy and Confusion would fill the World? How would Mankind prey upon, injure, and wrong one another? And every one do that which is right in his own eyes without any danger (I mean in this Life) of suffering, or being call'd to an account? Yea, without this how soon would the World be turned upside down? Now that God would have Civil rule upheld among Men is plain from what we read in the Sacred Oracles. Thence God assures us that it is by Him that Kings reign. (c) There it is said, (d) Let every Soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: — Wilt thou then not be afraid of the power? — for he is the minister of God, &c. There have been various forms of Civil Government among Men: such as*

(a) Psal. 22. 28.

(b) Mr. Henry.

(c) Prov. 8. 15.

(d) Rom. 13. begin.

6 *The Death of a good KING Lamented.*

Aristocracy, which is the Government of a common Wealth by Nobles; *Democracy*, which is a government whose Magistrates are chosen from among, and by the People: and *Monarchy*, which is the government of a people by a Monarch, one Man, or Woman only ruling: and though particular Nations and Countries, as to which of these forms they are under, are very much governed according to their various Constitutions; and every Nation has a liberty to chose what kind and form of Government humane Prudence shall direct them to, as most agreeable to, and commodious for the People; (e) and God himself has not said what sort of government he would have; yet that he would have such a thing as government is very plain: hence we are exhorted in his word †, to *Submit to every ordinance of man for the Lord's sake: whether it be to the King as supreme; or unto Governours, as unto them that were sent by him*——. Hence also we are commanded (f) *to render to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: and such as are of a levelling Spirit, are to be look'd upon as seditious and open enemies to a state.* But this for the first Proposition, viz. That Civil Government among men, is what God would have upheld and maintained.

Pass we to the second Proposition, viz.

PROP. II. THAT *such as are in the highest places, of power, and trust, even KINGS and Princes themselves must Die.* Upon the fall of

(e) *Burkitt.*

† 1 Pet. 2. 13, 14.

(f) Rom. 13. 7.

our first Parents, from that innocent and happy state, in which they were made, both they and their posterity became Mortal. By their fall, and apostacy, Death came into the World, and must now pass upon all, because all have sinned. † There is now no man, that has power over the Spirit, to retain the spirit, neither has he power in the day of Death, and there is no discharge (for any) in that war. That all Men must Die, is a Statute of Heaven, never to be Repealed. It is appointed unto men once to Die, (g) and such as sit at the upper end of the World, can have no Discharge in that war. Death is the King of Terrors, a bold and mighty Conqueror ; no more afraid of the Palaces of Kings, than of the Cottages of Beggars ; and a King, who sooner or later will make all the Kings of the Earth bow, and beat a surrender to him. Such an enemy is he as that the greatest Prince cannot by any riches bribe, power overcome, or wisdom and policy contrive an escape from him. Nay goodness it self will be no security at all to them. David, Solomon, Hezekiah and Josiah were good Kings, but yet they Died as well as others. The greatest King that ever liv'd, was never yet a match for Death ; nor could resist him when he came. Earthly Crowns are all fading, and must sooner or later be laid aside, by those that wear them. Kings tho' a Superiour order of Men, yea tho' they bear the title & character of Gods, are yet made of Dust ; and must as well as others, return to Dust again. (h) I have said ye are Gods, and all of you are children of the most high. But ye shall Die like men, and fall like one of the Princes.

† Eccl. 8. 8.

(g) Heb. 9. 27.

(h) Psal. 82. 6, 7.

8 *The Death of a good KING Lamented.*

They may now sit on their Thrones, judging others, and have many stand ready to obey them; but yet the time is coming, when their *breath shall go forth, and they return to their earth.* Princes are but Dust as well as other Men; and what state soever they take upon them, what honours soever are invested with, what treasures soever possess, yea how great and flourishing soever their dominions are, yet they must lay aside their royal robes; and be cover'd with dust & worms. *(k) The Grave is the house appointed for all living:* Kings as well as others. Read the History of the many Kings, which we have on sacred record; and we find at last, that they died. Where are all the Kings and Princes of the Earth, who in their day conquer'd all before them, and made Nations, great and powerful, to tremble for fear of them? Where the Roman Emperor's? yea where the Monarchs who have sway'd the British Sceptre? but dead and in the dust? —

BUT what need we go back so far for instances to prove the truth before us, and show that Princes must die as well as others? Is not God, in whose hands the times of all men are, this day reading us a loud Lecture, on their frailty and mortality, in the Death of a great and excellent King, who lately sat on the British Throne; and under whose just, and mild administration, we hop'd to have sat much longer still. We see now, that Kings, tho' called *God's*, yet must die like men; and that neither the greatest Princely qualifications in them, nor love and loyalty in their Subjects to them, nor their

(k) Job 30. 23.

The Death of a good KING Lamented. 9

most fervent Prayers for them, can ward off the stroke of Death.

BUT this for the Second *Proposition*, viz. That such as are in the highest places of Power and Trust, even Kings and Princes themselves must Die.

TO make a reflection or two, before we proceed, —

1. INFER we from hence, how fading and short liv'd the greatest Worldly Honours are. Honour is what Men are fond of, and pursue; and who have more and greater Honours conferred upon them, than the Kings of the Earth? But now, must they die as well as others, how short liv'd then are the greatest Honours here below? Of these may it be said they also are vanity.

2. SEE what little reason, the greatest Men have, to boast or be proud on the account of their worldly grandeur. How apt is worldly grandeur to make men giddy? and what danger, of being too much elevated, are persons often in, when perhaps they have but those honours paid them, that are justly due to them? But now, what a mortifying consideration should this be to the greatest of Men, to remember that notwithstanding all their worldly grandeur, yet ere long they must die like meaner men, and be laid with others in the silent Grave?

3. WHAT we have heard should teach us, not to put too much trust in, nor expect too much from, the greatest of Men whatsoever.
Are

10 *The Death of a good KING Lamented.*

Are they all mortal? must they die as well as others, and even Kings not escape? then sure, we should *cease from man whose breath is in his nostrils; and not put our trust in Kings, nor in the son of man, in whom there is no help, since his breath will in a little while go forth, and he return to his earth.*

4. WHAT we have heard, might afford a loud call to all such as rule over men, to diligence and fidelity in their work. The work of Civil Rulers is great and weighty: and what can be a greater excitation to them, to answer the Character they bear, and faithfully, and diligently improve all they have for the honour of God, and good of them, over whom they rule, than this consideration, *viz.* That they must die as well as others? This should make them *just, ruling in the fear of God.*

I come now to

PROP. III. *THAT Kings & Princes are sometimes removed by Death, in the midst of their Service & Usefulness.* God, who sets up Kings, and who has appointed rule and government among men, has done this, for the use and service of his people. Such are to serve the People, over whom they are placed; and therein do they serve God, who has so dignified, and advanced them. And this God, who has set them up, can when he pleases, put them down again (1). *He changeth the times and seasons; he removeth Kings, and he setteth up Kings.* Now Death sometimes calls these off, in the midst

(1) Dan. 2. 21.

The Death of a good KING Lamented. 11

of their Service, and Usefulness; and when the greatest things are expected from them. They may seek the real welfare of their Subjects, and be exerting themselves to the utmost, for their peace and security; and in the midst of all these, Death may put an end to their purposes and designs. So have some of the Kings of God's ancient People been taken away, and especially that good one, of whom our text speaks; his Predecessor was his father *Amon*, and he did evil in the sight of the Lord, as his father *Manasseh* before him had done, he sacrificed to all the carved Images, which *Manasseh* his father had set up; But when this King *Josiah* came to the throne, he quickly began a Reformation; he repaired the House of the Lord, which had lain waste, and many other things; but yet in the midst of all this, is he snatch'd away. And thus have some of the Kings of *England* been taken away. Thus was King *WILLIAM* the Third removed by Death, in a critical juncture, when the Nations hopes and expectations from him were greatly rais'd. But not to go back so far; how was our late KING, of blessed Memory, taken from us in the midst of his Service and Usefulness; he Died indeed in an advanced Age*; but yet in the midst of his Serviceableness; and when his Dominions, who for near Thirteen Years had been happy under him, hop'd to have been so still; and had their expectations in and from him greatly rais'd: How was he pursuing the Peace and Tranquility of *Europe*, when to our inexpressi-

* In the 68th Year of his Age.

12 *The Death of a good KING Lamented.*

ble grief, the tydings of his decease† are brought to us? We see then that Kings and Princes may die in the midst of their Service and Usefulness? Which was the Third Proposition.

PROP. IV. *THAT* whenever such are thus removed by Death, it is God that in his holy, and all-wise Providence orders and appoints it. That the World is governed by God, is as true as that He made it; and nothing is there comes to pass in it, but what is of his ordering. Chance and Fortune are but fancies and delusions, and nothing can be more absurd, than to suppose or imagine the World to be governed by them. And this God, who thus governs the World, is holy, just and wise, in all the dispensations of his Providence. Now, whatever Changes there are in Nations, Kingdoms or Countries, they are all ordered by him. Indeed GOD generally makes use of Instruments and second Causes, in bringing about his purposes and designs; but then, he is himself the prime Efficient of all, and he don't reckon it beneath him, to concern himself even with the smallest matters: For our Saviour has assur'd us (*m*) that not so much as a sparrow falls to the ground without him, and that the very hairs of our head are all numbred. God orders the time both of every ones birth, and also death. The times of all, of Princes and Subjects are in his hands. Kings must and shall die, but not before God's time. They

† Which was on the Lord's-Day June 11th. about Three in the Morning at His Brother the Duke of York's Palace at Osnabrug

(*m*) Mat. 10. 29, 30.

may die suddenly, in the midst of their days, before their own, and their People's time, but not before God's. He orders their Death, whether it be more lingeringly, or suddenly, at home, or abroad, in their bed, or in the field; he orders the sickness, accident, or the like, by which a period is put to their lives. He sent pining sickness on *Hezekiah*, and he directed the arrow which wounded *Josiah*, so that he died. But this for the Fourth *Proposition*.

AND now, is it thus, with what silence and submission doth it become both our Nation, and Land, to bear the rebuke of God's Providence, in the Death of our late rightful and lawful King? His removal is certainly an awful rebuke both on them and us, and will as such be resented by every true Protestant, — but what shall we say — Lord! thou who hast given hast also taken away; and we would be dumb, and not open our mouths to complain.

I come now to

PROP. V. *THAT the removal by Death of such Kings from a Nation or People, is what they ought duly to resent and mourn for.* Such a dispensation calls for sorrow and lamentation, for weeping, and girding on of sackcloth.

Consider here briefly,

GOOD Kings are great Blessings to their Subjects; and therefore their Death to be lamented. They seek the good of the People they
C are

14 *The Death of a good KING Lamented.*

are set over, and are indeed Benefactors to them. Such Kings, as they expect love, honour and loyalty from their Subjects, so they endeavour to be themselves *nursing fathers* unto them, which was the great blessing God promised his People of old, that they should have in their Kings. *Kings shall be thy nursing fathers, and Queens thy nursing mothers &c.* (n) They are their Subjects Patrons and Protectors, always tender of their interests and liberties, and ready to defend them from all invasions. And what great blessings are such Kings to a People, and their Death of consequence to be lamented by them?

AGAIN, the Death of a good King is certainly a frown of Heaven on a People, and to be lamented by them. When God frowns on a People they ought to mourn: and he doth so in the removal of such a King from their Head. At such a time it is a day of darkness and of gloominess, a day of clouds and thick darkness with a People: and sure not to resent such a Dispensation would be stupidity in them.

AGAIN, The Death of a good King, and in the midst of his Usefulness, is sometimes a forerunner of sore Judgments coming upon a People. GOD, when about to bring his Judgments upon a sinful People, usually gives warning, and makes to appear the evident Prognosticks of them; and sometimes the Death of a good King may be the forerunner of dreadful Judgments coming upon a People. The Prophet saith * *that the Righteous one is taken away from the*

(n) *Iſai.* 49. 23.

* *Iſai.* 57. 1.

The Death of a good KING Lamented. 15

evil to come. So may a good King be taken away, and we find GOD promising to defer bringing on Judah and Jerusalem, those Judgments which they deserved, 'till that Godly King Josiah was gathered to his Fathers. 2 Kin. 22. 15. to the end of the Chap. And she said unto them, thus saith the GOD of Israel, tell the man that sent you to me, thus saith the Lord, behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the King of Judah hath read. Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this place, and shall not be quenched. But to the King of Judah, which sent you to inquire of the Lord, thus shall ye say to him, thus saith the Lord God of Israel, as touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me: I also have heard thee saith the Lord. Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil that I will bring upon this place. And one great reason why the Prophet Jeremiah lamented the Death of Josiah, as we see he did, in the verse following our text, was because he was sensible of the evil which was apace hastning upon God's sinful People. And it was not a great while after King Josiah's Death, before we find Judah and Jerusalem in ruins. There

16 *The Death of a good KING Lamented.*

were but four Kings reigned, and two of them but three months each, before Judah and Jerusalem were destroyed by the *Chaldeans*, the House of God burnt with fire, and all the Vessels of it carried into Babylon; as we may see by reading the 36th. Chapter of this 2d. Book of *Chronicles*. Thus is the Death of a good King sometimes the presage and forerunner of approaching Judgments and Calamities, and therefore to be Lamented.

AGAIN, To mourn for and lament the Death of a good King is one mark of the Subjects love and loyalty to him. As good Kings are a great blessing of Heaven to a People, so it is no less a favour to a godly Prince when the Subjects under his Dominion are ready on all occasions to express their love and loyalty to him; when under him they *lead quiet and peaceable lives in all godliness and honesty*; are careful to maintain his honour and dignity, and ready to venture both their estates and lives, if call'd thereto in his defence. Now one mark of the Subjects love and loyalty to their Prince, is to mourn heartily at his Death.

AGAIN, Thus to mourn at the Death of a good King is a piece of honour justly due to him. Honour is due to Kings; and we are bid to honour them in God's word. See 1 Pet. 2. 17. *Honour the King*. And especially is this honour due to such as are *nursing fathers* to their People. And this honour is due to them both while living, and at their death. The memory of such should be had in an honourable and lasting remembrance.

remembrance. When *Hezekiah* died, we read how his Subjects did him honour at his Death. See 2 Chron. 32. 33. *And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death.* Doubtless (saith one on the text) “part of the honour which they did him then” was to mourn for him. Subjects honour their deceased King at his Death, when they mourn and lament his removal from them.

AGAIN, To lament and mourn at the Death of a good King has been the practice of God's People both in former and latter ages. So have the People of God done in former times: and what an instance of this have we in our text, and the foregoing verse.— *All Judah and Jerusalem lamented for Josiah; and all the singing men and singing women spake of Josiah in their lamentations.* And we find that when *Abijah* died, who was *Jereboam's* Son, and in whom there was found some good thing toward the Lord of Israel; and who was also heir apparent to the Crown, all Israel mourned for him. See 1 Kin. 14. 18. *And they buried him (i.e. Abijah) and all Israel mourned for him according to the word of the Lord &c.* Thus has it been the practice of God's People in ancient times. — And thus it has been in latter ages also. So hath the Death of a good King sometimes put our whole Nation into Mourning, witness the decease of that glorious King, **WILLIAM the Third**, of glorious Memory; the lamentations made at whose Funeral are not forgot to this day.

18 *The Death of a good KING Lamented.*

I might go on and say,

THAT the Death of a good King oftentimes gives such as are enemies to the State great advantages against them; and is therefore to be lamented. But I need not insist here, these things considered, may serve to show that it is the duty of a People to resent and lay to heart the Death of a good King: and so for clearing the Fifth and last *Proposition*.

HERE then for the Use and Improvement of it I shall only say,

USE. IS it as we have heard? THEN sure GOD is this Day calling both our Nations at Home, and ourselves in this Land, to lay to heart and be suitably affected with the Death of our late Good and Gracious KING.

WE have had brought us the last Week, the heavy tidings of the Death of one of the best of Princes; our late rightful and lawful King GEORGE. News, very melancholy and surprising to us, and because of which we mourn this Day.

I am very sensible, how vain it would be in me to imagine my self capable of giving the just Character of so great a Prince, nor shall I attempt it; but yet I think Duty to GOD by whom he reigned, and Loyalty to my King oblige me to say — That doubtless he was a KING richly furnished with Princely gifts and qualifications, a true Protestant, and indeed a Defender of the Faith; — a KING
week

meek and mild, wise and prudent, steady and unwearied, of quick dispatch in all publick Business, and who scorned to do any thing mean, and unbecoming the high Character that he bore — a K I N G, who had the good and welfare of his Subjects always near his heart, and who has many a time from the Throne (and not only in word but deed also) express'd the same. — a K I N G, under whose just & mild administrations his Subjects were all easy, unless a few unreasonable men, whom nothing would content, but such things as would destroy the Constitution, Laws and Liberties of the Kingdom, and bury the Nation in Popery, blood and ruin. — And sure then the Death of such a Prince is an awful frown of Heaven both on our Nation and Land; and God is this Day calling both us and them to weeping and to mourning. It is but a few Years, since our hearts were fill'd with gladness, at the joyful News of his Accession to the *British* Throne. And how did we then hope to sit under his shadow for a long season? But alas! our hopes are dash'd and gone; the breath of our nostrils is stop'd; the anointed of the Lord taken, and conquered by Death that cruel enemy. And is he gone? Is that royal Head which once shin'd so gloriously under *England's* Crown, now laid in the Dust? Can those Hands and Feet which once were so ready to serve us, be no more employ'd for our welfare and good? Is that royal Body now become a lifeless Corpse, and nothing but a lump of cold clay? Must it be laid in the Dust, and we see that face no more? — Lament then and weep all ye his dutiful and loyal Subjects

20 *The Death of a good KING Lamented.*

jects, — Weep ye *British* Isles, the Crown is fallen from your Head, for this let your Heart be faint, for this let your eyes be dim. — Weep also ye *American* Plantations, — and O *NEW-ENGLAND*! let not thy Tears be wanting on this solemn Occasion. — Weep all ye who bare Rule under him. — Let the Priests also the Ministers of the Lord be cloathed in sackcloth on this Occasion. Yea let every one be suitably affected with this loss, and hearken to the voice of God in this Providence which loudly utters it self to us in that language, Psal. 146. 3, 4. *Put not your trust in princes, nor in the son of man in whom there is no help: his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* And that, *Isai. 2. 22. Cease from man whose breath is in his nostrils, for wherein is he to be accounted of.* God is now shewing his People how vain it is to put too much confidence in the best of Princes, which perhaps is what we have sometimes been ready to do. And now to stir up our grief, let us but consider, what a critical Juncture of Affairs he is snatch'd away in. There have been of late Months great Commotions in *Europe*, Wars and rumours of Wars among the Nations, and dark Clouds hanging over them. This (with other things) called his Majesty abroad; and behold, while he is in pursuit of the Peace and Tranquility of his People, is he taken away from them; and tho' he or they little thought that their parting a few days before would be a final farewell; yet so it proved, and well may they now sorrow, because *they must see his face no more.*

TO conclude then,——

1. LET us bless GOD for him, and the great things he has done for his People in and by him. Let us not forget how seasonably God advanc'd him to the Throne ; and what dark Clouds, which hung over no small part of God's Church, were scatter'd at his happy Accession thereto;— Let us bless God, who continued his Servant on the Throne, notwithstanding all the cursed designs of such as were enemies to his Person and Government to the contrary : and for the favour which we our selves have found before him.

2. AND to have done, Let us Pray for his SUCCESSOR, our present rightful and lawful KING. As dark a Day as it is, yet we ought not to despond, or be discouraged ; yea were it darker still, in this should we rejoyce, that the LORD *who is our Lawgiver, our Judge, and our King*, yet lives, and can save us. We have also this to rejoyce in, that tho' our late most gracious KING is taken from our Head, yet He has left behind him a Successor that is of his own illustrious House and Family. — It was lamented over Jerusalem of old, that she had none left that had right or were fit to rule. Ezek. 19. 14. *Fire is gone out of a rod of her branches which has devoured her fruits, so that she has no strong rod to be a scepter to rule : this is a lamentation, and shall be for a lamentation.* But blessed be God, it is not so in our Nation. We have at this day a strong Rod to be a Scepter

22 The Death of a good KING Lamented.

to rule : — a Protestant Prince, in his full strength, and the Son of our late most gracious Sovereign, is now Proclaimed KING over us. And now, as we in this Land have been ready on all occasions to express our dutifulness & loyalty to his Royal FATHER, so let us be to him; and let our fervent Prayers be continually going up to Heaven for him.

MAY GOD then bless his Servant GEORGE the Second, our now rightful and lawful KING. May he be endowed from above with all Princely qualifications, and the Honour of Him by whom Kings reign, lie near his Heart at all times. May his reign over us be long and prosperous; and all his Dominions *lead under him quiet and peaceable lives in all godliness and honesty* — And as for such as are either secret or open enemies to his Person, Crown and Dignity, and would gladly bring in, and advance a Popish Pretender to the Throne. May they all be confounded; and O God who *sittest in the heavens, do thou laugh at them, have them in derision, and make them to know that they imagine a vain thing.*

MAY GOD give the King his judgments, and his righteousness to his Son. May he judge the people in righteousness, and break in pieces all oppressors — In his days may the righteous flourish; and there be abundance of peace — may prayers be continually made for him, and his name endure for ever.

MAY

MAY also his Royal Confort, our Gracious Queen *CAROLINE*, be a Nursing Mother to *GOD's* Church and People; and the Succession abide in their Illustrious House. The Lord build up the House of his Servants, and speak well of it for many Days & Years yet to come— And may we in this Land ever find favour in their eyes. *Save us O Lord, and let the King hear us when we call.*

AND now to these Petitions let us every one joyn our hearty *A M E N*, and say, *So be it, O L O R D.*

0 JU 64

F I N I S.

A P P E N D I X.



[Taken from the *London Journal*, June 17. 1727.]

THE Mortality of Princes is a Subject that demands seriousness from the lightest Minds: Who is vain and careless enough, to be able to expel sadness from his Heart, when the sacred Head of Majesty is laid low in Dust? The ordinary Consolations of Reason and Philosophy are ineffectual to chastise the first Transports of Grief in a pious People, mourning for their King and Father. All that we can think, and speak, and write, is too little to express the Passion in the Soul; and Extravagance it self does not mean half enough. Those Considerations only that are taken from the Necessity of Submission to the Divine Will, which is eternally mov'd by infinite Wisdom and Goodness, are of Force to restrain the Rage and Intemperance of the Mind, when it finds it self wounded in its tenderest Part, and throbs in the first Agonies of desperate Sorrow. What strange, what secret Charms are there in hopeless Grief, when the Heart is grown wilful to its own Affliction, and refuses Comfort? Will the Reader therefore indulge the Passion of an honest Mind, which delights to linger on the melancholy Scene, and mingle his Affliction with that of a whole People.

A Thousand unwelcome Expresses have e'er
this publish'd through all Europe, that **GEORGE**

THE

APPENDIX.

THE GOOD AND JUST, is now no more a King ; in whose Loss *Britain* bewails her common Parent, and every Good Man a Friend and Patron. He is fallen from the most exalted Height of human Greatness ; from the Power of redressing Wrongs, of protecting Innocence, and raising fallen Virtue ; and is gone to the Tribunal of the Almighty KING, to be himself judg'd, and to render an exact Account of his Vicegerency on Earth : his sacred Person is already beginning to resolve it self to common Clay, its first Original : Who now shall rejoice in his Smiles, or stand silent in his Anger ? Where is that majestick Face, which has ever aw'd his Foes, and cheer'd his willing faithful Servants ? That Scepter'd Hand, which Crowds of kneeling Subjects lately kiss'd, how remiss is it now in Death ! How sudden, how awful is this Change ! Scarce had we pass'd the Solemnities for the Anniversary of his auspicious Birth, but we are call'd to pay our filial Sorrows o'er his Tomb. Who that had beheld the Splendor that fill'd the Court and this whole Metropolis on that happy Night, could have imagin'd so speedy, so severe a reversal of our Joys ? We then beheld our King in a seeming firm Health, in full Vigour, and so sanguine and florid a Complexion, as promis'd many more Years than he had yet attain'd. But we shall behold him now no more for ever ! *Vanity* is the just Inscription on all humane Happiness ; and the reflection of the inspir'd Writer on the natural frailty of Princes, ought for ever to correct those tow'ring and splendid Expectations, which we form from their Virtue and Wisdom ;

APPENDIX.

dom ; I have said ye are Gods, and all of ye are children of the most high, but ye shall die like men, and fall like one of the Princes.

REST for ever Royal Spirit, and possess what thou art no longer sensible of, the Praises and Blessings of a grateful People, who shall transmit the Story of thy gentle clement Reign, for the Example and Instruction of future Kings, and the Admiration of all Posterity.

FAR be it from our present Design to draw at large the amiable Character of his late Majesty. Alas ! as *Mark Anthony* said, *We come to bury Cæsar, not to praise him.* But that Writer who shall be honour'd with so great a Task hereafter, will run no hazard of offending Truth, when he shall enumerate the great Qualities that have distinguished the best & happiest of our *English* Princes, & unite them in the Person of *GEORGE the First*: Yet even this shall fall short of his real Merit, and the publick Praise shall make the Panegyrick little.

THERE seem to be four Particulars in the Character of the late King, which distinguish him from all the Princes his Predecessors, and shall for ever endear his Memory to this Nation. The first was the absolute want of all Ambition which might possibly endanger the Liberties of his Subjects: A Rock on which the greatest Kings have frequently miscarried ; but which was always so carefully avoided by him, that in an Administration of Thirteen Years, the most jealous Patriots have not been able to form one reasonable

A P P E N D I X.

reasonable Fear concerning it. The second was his inflexible Constancy and Resolution in those Measures, which upon mature Deliberation he had embrac'd: This added extreamly to the Importance of his Councils, by creating and strengthening the Dependance and Confidence of his Allies abroad, as well as his Friends and Servants at home; and seems to have been, next to the distinguishing favour of Heaven, the principal Cause of all that Success that ever attended his Affairs. The third Particular in his Character was the indelible Remembrance he preserv'd of the Services & Fidelity of his Friends: He was a Master, that no Time, no Accidents, nor scarce even Injuries could disoblige; so that it was no wonder that he was happy in Servants, whom no Advantages, no Interests, no future Prospects could seduce from him. The last that I shall now mention, for I hasten over so painful and uneasy a Subject, was his most graceful and obliging Condescension to all: The King was every where to be known by his Goodness. Who can recollect his affable Deportment, his gracious bending to Distress, without being overwhelm'd & lost in Sorrow! --- I add no more.

LET us now with one Heart transfer our whole Faith and Loyalty to the Person of our present Sovereign; and paying him all that Fealty and Allegiance which is due to his undoubted Title, we may with the firmest Confidence expect that Favour and Protection which good and gracious Princes extend to a loyal and obedient People.

BRITANNUS.

9 JUL 64